

BOSTON RECORDER.

PUBLISHED BY NATHANIEL WILLIS, NO. 3, ROGERS'S BUILDINGS, CONGRESS-STREET, BOSTON.

No. 16.—VOL. V.

SATURDAY MORNING, APRIL 15, 1820.

Price, \$3.00 a year, payable in 6 months, or \$2.62 a year, if paid in advance.

London Missionary Register, Jan. 1820.
SURVEY OF THE
Protestant Missionary Stations
THROUGHOUT THE WORLD,
In their Geographical Order.
[Continued from page 58.]

INDIA BEYOND THE GANGES.

MALACCA.

Chief Town in the Peninsula of Malacca.

London MISSIONARY SOCIETY.—1815.

John Slater, Samuel Milton.

Mr. Beighton, Ince, and Milton ar-

Sept. 11, 1818. Mr. Beighton and

Ince, after some time, were settled at

Penang. Mr. G. H. Huttmann, is

about to proceed to Malacca, to take

charge of the Printing Establishment.

This Mission rises rapidly in importance.

Further assistance is urged, for Japan,

China, and other places.

The foundation-stone of an Anglo-Chinese

College, was laid, on the 11th of Novem-

ber, 1818, by Major W. Farquhar, late

Resident, in the presence of the

Governor of the Colony and many

Gentlemen. It stands on the Mis-

sionary Premises, in an open and airy situ-

ation, close to the western gate of the

City of Malacca, and commands a fine

view of the Roads and of the sea. Mr.

has been appointed Tutor, & Chair-

of the Committee to which the man-

agement is entrusted.

Thomsen has charge of a Malay

English School, and Mr. Medhurst of

Chinese Schools. Mr. Medhurst

method with the Chinese Youth,

has changed the former drudgery

of the School into a pleasure. In

order to gain the confidence of the Chi-

inese, he has visited almost every house in

the city, conversing with the people, and

writing Tracts.

Mr. Milne, proceeds, in conjunction with

Mr. Morrison, in the translation of the Old

Testament into Chinese. Tracts, both in

English and Chinese, with two Periodical

are published. The Printing office

is in regular employment to sixteen men

days. Mr. Milne preaches in Chinese,

and has an audience of 2000 persons

on Sundays and Thursdays.

Mr. Milne visited Canton, in the Au-

of 1818, for the restoration of his

in speaking of the suspension of

his exertions, he adopts a sentiment

worthy of being repeated—I was call-

the more trying part of a Mission-

to SUFFER THE WILL OF GOD, AND

NOT OTHERS TO PERFORM IT."

Mr. Milne and the Mission have sus-

severe loss in the death of Mrs. Milne;

departed, in peace, in March of last

leaving four little children.

PULO PENANG.

Is in the Straits of Malacca, often called

of Wales Island—Inhabitants 40,000;

12,000 are Chinese, and 25,000 Ma-

lays, with many Malabars.

London MISSIONARY SOCIETY.—1819.

Thomas Beighton, John Ince.

Mr. Milne expressed his hopes of being

to commence a Mission in this Island,

in the Spring of last year. Mr. Beight-

on, accordingly proceeded thither in April last,

to be followed by Mr. Ince.

Medhurst had prepared the way

for Mr. Beighton and Ince, by a visit to

Penang, in the beginning of the year.

Mr. Peacock says of the Converts—"I

am greatly pleased with their apparent

honesty and manliness, so far superior to

Bengalees." They reside at Chittagong,

Harbhonga, and Cox's Bazar; each place

two days' journey from either of the other,

so that a proper intercourse is difficult.

Should suitable instruments be raised up,

there seems every reason to expect that

the Word of the Lord would have free

course. Caste has no influence here.

The proportion of Mahomedans is large,

and their Mosques numerous; while the

Hindoo Temples are few. Two divisions

of the town are occupied by Portuguese

Catholics, and they have two Chapels;

but they are very ignorant.

When Mr. Ward left this place, he ad-

dressed a Letter of advice and encourage-

ment to several Native Brethren, who are

employed in teaching their countrymen.

DACCA.

Once the Capital of Bengal—170 miles north-

east of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1816.

Leonard, Ramprasad, Native.

In seven Schools there are 507 children.

Mr. Leonard watches over these Schools

with much assiduity. Several Gentlemen,

in official stations in the city, countenance

and direct them.

Three Saadis, with others, have been

baptized. The prospects are highly en-

couraging.

SAHEBJUNG.

The principal Town in the District of Jessor, in

the east of Bengal, nearly 80 miles east-north-

east of Calcutta—the inhabitants of the Dis-

trict are 1,200,000, in the proportion of nine

Mahomedans to seven Hindoos.

BAPTIST MISSIONARY SOCIETY.—1807.

William Thomas, Portuguese.

Native Asitants :

Didhera, Ramsondura and Huredas.

The Divine Blessing has rested on Mr.

Thomas' assiduous labours.

Four Natives make monthly excursions,

under his direction, through the District.

The Journal of a single month enumerates

nearly 100 villages visited in this manner.

Much inquiry is thereby excited.

Mr. Wheelock on the 20th of August, 1819. See page 22, Volume 5, of the Recorder.

An account of the conversion and baptism of Mount Nau, a Burman, will be found in page 33. Accounts of the favorable prospects of the Mission will be seen in letters from the Missionaries, See page 18, and 42.]

INDIA WITHIN THE GANGES.

MALACCA.

In surveying this immense and populous field of Missionary Labours, our course takes us, from India without the Ganges, into the south-eastern extremity of Bengal. From Chittagong, in that quarter, we may pass on, after visiting Dacca, to the north, by Suheljung, in Jessor, to CALCUTTA. Thence, ascending northward, by Dum-Dum, Serampore, Chinsurah, Burdwan, Cuttia, Siwar, Moorshedabad and Molla to Dangore, we then turn westward, up the Ganges, by Monghyr and Digal, visiting Gaya on the south, to Buxar and Benares. From Benares, still ascending the Ganges, our course brings us, by Chunar, to Allahabad, at the junction of the Jumna with that river. Proceeding north-west, up the Ganges, to Lucknow, we then leave the river, and travel north to Bareilly; from which place proceeding westward, by Meerut, we reach Delhi, one of the most distant Missionary Stations toward this quarter. Descending the Jumna, on which Delhi is situated, we proceed south to Agra, on the same river; from Agra, a little southward of west, to Aginere, a new Station, in the territories lately acquired; and thence, nearly due south, to Suart, on the west coast of the Peninsula. From BOMBAY, further south on the same coast, we come, diverging inland, to Bellary and Bangalore, in the Mysore; and thence, down again on the western coast, by Cannanore and Tillecherry, to Cotym and Allepie, in North Travancore, and to Nagracoil and its associated Stations in South Travancore. Crossing the Peninsula near its extremity, we reach Palamcotta: and thence proceed, northward, to Trickinopoly and Tanjore; and turn, eastward, to Negapattam and Tranquebar, on the coast. From Tranquebar, passing somewhat inland, by Vellore, Chittoor, and Vepery, we reach MADRAS; and thence, by Vadadelli, proceed to Masulipatam, Vizagapatam, and Midnapore, on the eastern coast; and thus complete the circuit of the Missionary Stations, at present occupied in this great Division of our Survey.

CHITTAGONG.

In the south-east corner of Bengal—about 230 miles east of Calcutta—highly romantic in situation and appearance.

BAPTIST MISSIONARY SOCIETY.—1812.

H. Peacock,

J. Revereiro, Portuguese; Khepoo, Native.

Mr. Revereiro, who had been among the

first persons baptized by the late Mr. De

Bruyn, exerted himself to supply the loss

of his Teacher. Mr. Peacock arrived in

May 1818.

On Mr. Ward's visit to this station, at

the beginning of 1818, he baptized seven

converts, which raised the number of

Members to 100.

There is a School of thirty Children.

Mr. Peacock says of the Converts—"I

am greatly pleased with their apparent

honesty and manliness, so far superior to

Bengalees." They reside at Chittagong,

Harbhonga, and Cox's Bazar; each place

two days' journey from either of the other,

so that a proper intercourse is difficult.

Should suitable instruments be raised up,

there seems every reason to expect that

the Word of the Lord would have free

course. Caste has no influence here.

The proportion of Mahomedans is large,

and their Mosques numerous; while the

Hindoo Temples are few. Two divisions

of the town are occupied by Portuguese

Catholics, and they have two Chapels;

but they are very ignorant.

When Mr. Ward left this place, he ad-

dressed a Letter of advice and encourage-

ment to several Native Brethren, who are

employed in teaching their countrymen.

DACCA.

Once the Capital of Bengal—170 miles north-

east of Calcutta.

supported by a pious Officer in India, resides here; preaching to his countrymen, and conversing with inquirers, not without an evident blessing.

SERAMPORE.

A Danish Settlement—about 15 miles north of Calcutta, on the western bank of the Hoogly—the chief Station of the Baptist Mission.

BAPTIST MISSIONARY SOCIETY.—1799.

W. Carey, D. D.—J. Marshman, D. D.—W. Ward—J. Randall, Missionaries. John Flaman, Country-born; Solomon, converted Cochin Jew; Holodhar, Brahmin Convert; Assistants.

The labors of the Senior Missionaries—Carey, Marshman, and Ward—are of a primary and fundamental character; and of great value in directing and supplying the means of active labors in all quarters around. Mr. Randall continues to superintend the manufacture of printing-paper.

The labors of twenty years having made serious inroads on the health and strength of Mr. Ward; he has returned, for a time, to England. The ten presses in the Printing-Office are increased to thirteen.

In 92 Schools, at Serampore and in its vicinity, 7182 children are receiving instruction, as in the other Schools of the Society, in reading and writing, arithmetic, and other useful knowledge, at an average annual expense of SEVEN SHILLINGS AND SIXPENCE for each child.

The establishment of a Native College at this place has long occupied the attention of the Missionaries, and a commencement has been made toward carrying the plan into effect. Its objects will be—to train up pious youth for the Christian Ministry; to augment the Biblical knowledge of such as are already employed in preaching; and to enable those who, by the loss of caste have been reduced to indigence, to maintain themselves. Heathen Youth are to enjoy the benefits of this Seminary, if they support themselves. Suitable premises have been purchased, for 10,000 rupees, or 1250£.

At Serampore there are living 116 persons, drawn from Idolatry or the Delusions of Mahomedanism. Some of them are the joy, and will be the crown of the Missionaries. The evil conduct of others grieves those who watch for their souls; but even concerning these, there are some considerations to cheer the mind; they have not returned, nor have they any wish to return to Idolatry. Not a single case has occurred, say the Missionaries, of a man, after his baptism, ever returning heartily to Idolatry: and these Nominal Christians may still become Real Christians; and their children may rise up, a seed to serve the Lord, when their fathers shall sleep in the dust.

CHINSURAH.

A Dutch Settlement, 22 miles north of Calcutta.

LONDON MISSIONARY SOCIETY.—1813.

J. Pearson, John Harle, George Mundy.

The late Mr. May, who here brought, in a few years, Native Schools, on an extensive scale, into active and systematic operation, will long be remembered with respect and attention. His heart had been much bent on the formation of a Society for Native Education. In a few weeks after his death, the "Calcutta School Society" was formed, for the diffusion of useful knowledge among the inhabitants of India. He had rendered every aid in his power to the preparation of this Society; and died, full of ardent desire, that all the children in India may become able to read and write portions of the Bible. His dying words were worthy of a devoted Missionary—"Live closer to Christ!"—"Christ is precious!"—Mr. Pearson and Mr. Harle had been prepared, under Mr. May, to enter into his labors.

Mr. Mundy embarked, in October, on board the "Henry Porcher," to assist in the School Establishments at this Station.

Mr. Pearson was translating into Bengalee, an account of the British System; and had established, with advantage, public examinations. Mr. Pearson and Mr. Harle devote the cool of the mornings and evenings to preaching in Bengalee to the Natives and the distribution of Tracts.

A Printing-press is superintended by them.

BURDWAN.

A large Town, about 50 miles northward of Calcutta, in a very populous district.

CHURCH MISSIONARY SOCIETY.—1817.

Mr. Dubourdieu, Superintendent of Schools.

The system of Native education appears to have been carried, with much labor and ability, to a state of very efficient action, by Capt. Stewart, at Burdwan. Receiving an impulse and borrowing light from the plans and operations of the late active and excellent Mr. May at Chinsurah, he still further improved the System; and has availed himself of its power, in applying it to the instruction of a greater number of Scholars by a given number of Teachers, than seems to be the case in most other Schools in India; and is thus enabled to educate the Children, allowance being made for the cost of larger and more durable buildings than usual, at nearly half the price of other Establishments, with the advantage of more competent Instructors. Mr. Thompson visited this station in the Spring of last year. He writes thus, to Mr. Corrie, respecting the Schools:

"With great pleasure and thankfulness I can say that all the expectations which I had formed of these Schools, from the full account given by Mr. Robertson and published in our Report, were more than realized. They are in a state of efficiency which promises all that we can desire. The progress of the Children since Mr. Robertson visited Burdwan, is such as might have been expected from the judicious discipline so happily established by Captain Stewart."

Two Missionaries have been earnestly requested by Capt. Stewart; and the Corresponding Committee second his request.

In a Letter to his Secretary, he pleads for them with the importunity of one who solicits a personal favor essential to his peace; and adds the following account of the Establishments which have grown to such a state of promise under his fostering care:

"We have now, in the vicinity of this place, 13 Schools, containing as many hundreds of Children: and I am now engaged in building a large School-room, for the education of 100 Boys, in English and in Christian Knowledge. Eight or ten Boys are to be selected from each Village School. The immediate object is, to qualify a certain number to become Authors and Translators of Tracts for the Society; and perhaps some may, through the goodness of our God, become instruments of conveying the glad tidings of a ransom for lost and guilty sinners to their brethren."

On this subject, Mr. Thompson writes to Mr. Corrie:

"Burdwan is ripe for a Missionary. Capt. Stewart has purchased a piece of ground; and laid the foundation of a house, in which the Missionary Family will be comfortably accommodated. Here the Central School has been built, into which the Head Classes of all surrounding Schools are to be brought together, and there to receive English instruction. I can scarcely imagine a more favorable opening. The Missionary will have a large School of Boys, prepared for him, already well taught, capable of receiving any instruction that he may judge it expedient to impart. He will thus have escaped the drudgery of elementary instruction: and will sit down, at once, to the full and mature labors of a Missionary Schoolmaster.

Mr. Thompson adds:

"Captain Stewart has withheld the Scriptures as a reading book, in my opinion very wisely: but he has given all to understand that they will be introduced into the Central School by the Missionary: so that they are prepared for them, and will indeed submit to any thing which may facilitate their acquirement of the English language, after which they are inquiring most earnestly."

Mr. Jetter and Mr. Deerr have been despatched to this Station, if, on their arrival at Calcutta, the Corresponding Committee shall judge it expedient for them to proceed thither. In the mean time, Mr. Dubourdieu has been engaged to take charge of the Schools, under the direction of Captain Stewart.

CUTWA.

A town in Bengal, on the western bank of the Hoogly, about 75 miles north of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1804.

William Carey, Jun. Missionary; Bulurama, Shiva, Kanta, Jugumohun, Mu'l-hoora, and Shreenivasa, Native Assistants.

This Station continues to be the centre of a large circle of itinerant laborers, carried on by Native Preachers, under Mr. Carey's direction. The field of exertion is promising, as well as extensive.

In Eleven Schools, within the sphere of this Mission, there are 854 children.

SIOOREE.

A town in the District of Birbhum, in Bengal—50 miles south-west of Moorshedabad, and 56 miles from Cutwa—in Birbhum, there are thirty Hindus to one Mahomedan.

BAPTIST MISSIONARY SOCIETY.

J. Hart, Country-born; Kangalee, Vishnu, and Pudma, Native Assistants.

Mr. Hart, from Calcutta, was sent to the assistance of Mr. W. Carey at Cutwa; but now resides at Siooree, where several Native labour with him.

It was in contemplation to form the Converts into a Christian Community, under his care. They maintain a character honourable to their holy profession.

(To be continued.)

Late Missionary Intelligence.

From the Lon. Evangelical Magazine, Jan. 1820.

BOMBAY.

Extract of a letter from Mr. Horner, Wesleyan Missionary, dated May 15, 1819.

"It appears as though God had a controversy with the people of India. War has slain its thousands, and pestilence its tens of thousands. At present things are tolerably quiet: the arms of the Company are victorious every where, & almost the whole of India is prostrate at our feet. But the cholera morbus, which raged so dreadfully last year throughout India, has again made its appearance on this island, and swept away a great number of the natives, as well as some Europeans. It is afflicting to hear, in the stillness of the night the lamentations and howlings of the poor creatures, on all sides, bewailing the loss of one or more members of their families; those who are dead bodies carried along the streets, while the attendants loudly invoke Roma or Narayau, or some other of their gods; & to be present at the place of burning, where large fires are fiercely blazing, the devouring element consuming its dreadful meal of human bones and flesh; while the corpse after corpse is brought in, till the ground is strewed with the dead! I heard of a very afflicting case that occurred a few days ago: a young man, while performing the last sad offices for his mother, was seized with the disorder, and on being carried home, in a few hours died; his sister, the only remaining member of the family, was attacked about the same time, and expired shortly after her brother. So that within the short space of six or seven hours, mother, son, and daughter, who were all in good health in the morning, were consigned to the flames! A village where the disorder had been very prevalent for some days, is totally forsaken, the remaining inhabitants having packed up all their goods and left it in a hurry, to escape the contagion; only one or two priests remaining behind to take care of the gods.

"With great pleasure and thankfulness I can say that all the expectations which I had formed of these Schools, from the full account given by Mr. Robertson and published in our Report, were more than realized. They are in a state of efficiency which promises all that we can desire. The progress of the Children since Mr. Robertson visited Burdwan, is such as might have been expected from the judicious discipline so happily established by Captain Stewart."

Two Missionaries have been earnestly requested by Capt. Stewart; and the Corresponding Committee second his request.

One circumstance makes it remarkable,

namely, that the village is generally considered, by the Hindoos, as the most sacred place in Bombay, and where the Hindoo religion is observed in the greatest purity. Strange, that they should retain an attachment to the worship of gods who cannot protect them, and whom they are obliged to desert to save their lives.

BENARES.

Extracts from Mr. Smith's Journal.

August 8th.—A durvash called, who, after hearing the gospel, appeared much affected, and promised to call again. 9th, Lord's-day.—Preached at Sirore. From thence went to Ram-kuttra, where I collected a large congregation, who listened to the word with much attention. 10th.—The durvash called with a Mussulman; after hearing the gospel, he said, "My heart is much inclined to embrace the Christian religion; pray for me, that God may grant me the desires of my heart." 11th.—Several persons called, to whom I read and explained the Scripture. 12th.—Conversed with an asunyasee in the presence of many people at Pruhlad-ghat. From thence went to the Old Fort, and spoke to many. Brother Ram-Dasa conversed with a number of Brahmins close to the Thuttet bazar; at the close, a Brahman asked him, "Of what cast are you, that you are speaking against our religion?"—Brother R. said, "I was formerly a Brahman, but on hearing the gospel, I was led to discover the evils of heathenism; therefore, through divine grace, I have left the road that leadeth to destruction, and have believed on the Lord Jesus Christ, who came into the world to satisfy the justice of God by giving his own life in order to save mankind from sin and hell." The Brahmins and others wondered, and said, "Truly, this is a good man." 14th.—Went out with brother Ram-Dasa to the chowk, where we saw in a shop a picture of our Lord on the cross. Brother R. on seeing it, burst into tears, saying, "Thus the Lord of glory suffered and died for our sins." From thence I went to the house of a rich native of Benares, who kindly received me, and heard the gospel with much attention. 16th. Lord's-day. Preached at Sirore. The Brahman who was present on the 24th ult. called again and appeared very much affected at the discourse. After worship, he clasped both his hands, and said, "Sir, ever since I heard the word of God, my mind has been much alarmed. I wished much to see you; and, agreeably to my promise, I called in town to see you, but not finding your house, I returned home." The following Sabbath I called at this meeting-house very early, but not seeing you I returned home very sorrowful. This morning, through the blessing of God, I have found you, and I hope you will take me with you, and instruct me in the knowledge of truth: I am ready to forsake all for Christ's sake." When the dinner came on the table I asked him to eat; he sat down, and said, "Why should I be bound in the pride of cast, while I am seeking my deliverance from sin?" The spectators wondered; they thought that the Missionaries gave the Brahmins money; but now they see, that it is nothing but the love of Jesus which draws them to give up all. On my way home, I addressed the people in two places; the Brahman followed me home, conversing on religious subjects. After a few hours, he took leave, requesting me to send brother Ram-Dasa to his village tomorrow morning, and that he would return with him with his brother: 17th.—Early in the morning, brother Ram-Dasa went to the Brahmin's house at Lartara, about five miles from Benares; he found him conversing with his mother and brother on the gospel. On seeing brother R. he received him very kindly, and called all his friends and relations to hear the gospel, when a good number assembled. Brother R. read and explained a Hindoo tract; many wondered, and one exclaimed, "These are the words which attracted our friend Maya-Dasa; on account of which, he wishes to leave his mother, brother, house, land, &c. Now all our persuasions will not draw his mind away."

After a little more conversation, Maya-Dasa bade farewell to all his friends, and left his village; this brother accompanied him to my house. Maya-Dasa endeavored to draw him from heathenism. His brother said, "My dear brother, say what you wish, but I cannot give up my cast;" and returned to his village. 25th. Maya-Dasa's brother called, to whom I explained the word of life, with which he appeared much affected and requested me to go to his village next Sabbath-day, and preach to the Brahmins. 26th.—Preached in several parts of the town to crowds of people; many on hearing the gospel appeared much delighted. 27th.—Addressed the word to a crowd of people at Pruhlad-ghat, where a woman was to be burned alive with the corpse of her husband. At the close of the discourse, a Brahman said, "Your Scriptures are quite contrary to ours; therefore I hope you will not speak much." The corpse and the woman were taken to Brumha-ghat, where they intended to burn her with the corpse. After they had performed their superstitious ceremonies, they placed the woman on the pile with the corpse, and set fire to the wood. As soon as the flame touched her, she jumped off the pile, and fell into the water. Immediately the Brahman seized her in order to put her again into the flames: she exclaimed, "Do not murder me; I don't wish to be burned." The company's officer, the Brahman, was present, she was brought home safely. 28th. Lord's-day. Preached at Sirore; after worship went with the two enquirers to their village at Lartara, where about fifty persons assembled, and heard the gospel with great attention. Several

appeared much affected, and said, "Truly the English have the true plan of Salvation." After our friends had given up their stone gods, &c. they left the village, saying, "We used to worship ignorantly these stones, instead of the living God."

SCHOOLS IN IRELAND.

Mr. STEVEN, one of the Committee of the Hibernian Society, has lately paid a visit to Ireland, and been very cordially and gratefully received. Of Mr. Blest, of Sligo, who is superintendent of the Society's concern in that kingdom, he speaks in the highest terms, as 'most eminently fitted for the important station.' In visiting the Schools, Mr. S. says,

"The Society commenced its operations in the North-West of Ireland, on account of that being the residence of their superintendent; but are desirous of extending their benevolent labors through the whole kingdom. A clergyman in the county of Cork has called their attention thither, where the resident landholders have expressed their intention to lend assistance, and some gentlemen of the county of Leitrim, have also subscribed liberally to the same cause. At Belfast an Auxiliary Society has been formed, the Marquis of Donegall in the chair. A Ladies Auxiliary Society has also been formed at Sligo, and another at Dublin. To the liberality and candour of some of the Catholic clergy, Mr. S. bears honorable testimony. But the majority it appears are hostile, and their hostility becomes more formidable and systematic.

"In the course of my examination, (as might have been expected) I did not find every school exactly in the same good order; but there was much to commend on the whole. The progress of the children, generally, confirmed my opinion of the value of our plan, which connects the master's emolument with the pupil's proficiency. My feelings, on sitting down in the midst of a hundred or more poor children chiefly of Catholic parents, some of them almost naked, with interesting and intelligent countenances, reading and repeating portions of the sacred scriptures, were indeed more than I can express. These are destined by divine Providence to be the fathers and mothers of the next generation: how important is it then that their minds be freed from the fetters of superstition, and that they be instructed in their duty to their parents and neighbors—to fear God and honor the king. And surely the present state of Britain and Ireland, in reference to atheistical and deistical attempts to poison the minds of the lower orders of society should decide all the friends of religion and social order in favor of a system of education, which leads the learners into an acquaintance with the sacred volume.

"The benefits resulting to the parents and neighbors from the children carrying home their Testaments and Bibles is incalculable great. In this way the word of God has been introduced into thousands of cabins. The necessity of the parents hearing the children repeat their tasks, brings them, it may be at first unwillingly, acquainted with a book, against which they had been prejudiced. Their prejudices by degrees give way; and that book which they had never heard mentioned, but to be loaded with anathemas, now becomes their delight; and their cabin is soon crowded with neighbors to hear its wonderful contents. How delightful to see the big tear stealing down the cheek of the sturdy father, to perceive his rugged temper subdued, and the Lion changed into a Lamb! Hence arises that personal, domestic, and social improvement, which is obvious in those districts where our schools have been established for any considerable time.

On the extended operations of the Society, Mr. S. says—

"The Committee will observe, that while they are encouraged to expect co-operation from Ireland to a greater extent than heretofore, they have entered on a new sphere of operations, which will require a considerable additional income; they must, therefore, prepare themselves for greater exertions in procuring subscriptions, donations, and collections in London and in the country."—Evan. Mag.

REVIVAL IN IRELAND.

The following is an extract of a letter from a gentleman in Ireland, to his friend in Washington County, Penn. dated June 15th, 1819. It contains some pleasing and important information. The light of divine truth is rapidly spreading in that country, and undermining the foundations of ignorance and superstition of the Roman Catholic Church.

"The blessed Lord has greatly revived his work in Ireland, this year. Mr. Awell, who is one of the oldest preachers, says that he never saw any thing like it in Ireland. In his itinerancy, there is (I suppose from the accounts which I have seen) about 2000 members added this year on the Belsham and Iniskillon circuits. And the neighboring circuits are equally prosperous: a spirit of universal charity seems to have gone abroad in this country among all classes, particularly among the rich and great, in circulating the word of God, and their large subscription for the education of the rising generation. There are about 45,000 children educated and provided with books, by the Hibernian Society School in Ireland this year—and what is still more strange, there are about 34 priests who are ushers to the school, and allow the Roman Catholic children to read the Bible! Truth is great and must prevail."—[Weekly Recorder.]

Several Ladies in Pitts-Grove, N. J. have presented their Pastor, the Rev. G. W. JANVIER, forty dollars to constitute him a life member of the Philadelphia Tract and Education Society.

BRITISH BIBLE SOCIETY.

From the New York Daily Advertiser. We have lately received a copy of the tenth Report of the British and Foreign Society, a work which, with the exception of a volume of four hundred and fifty octavo pages, is composed, contain a vast collection of intelligence concerning the extent and operations of that and similar institutions in various parts of the world, which cannot fail to excite the admiration of every one who shall have the opportunity of reading it. The Report was made at the annual meeting of the Society in May last. At that time distributed, and which had been distributed at its expense, was of Two LIONS THREE HUNDRED THOUSAND.

In Russia the most extraordinary and most extensive operations for the distribution of the Scriptures through that immense empire exist. The nation five years, had printed, and had in the possession of the whole Bible or parts of the Bible in twenty-one languages or dialects. One was of the Gospels in the modern language, which was ever published in that language. It is necessary to accompany them with a translation, giving an account of the cause of the distribution of the Bibles. The Rev. Mr. Paterson, the agent of the British and Foreign Bible Society residing in Russia, writes, that the Emperor directed that it should be delivered, until he had an opportunity to examine the preface, being desirous to know the interest he had taken in the cause

SOCIETY.

Daily Advertiser.

a copy of the

and Foreign B

the appendix makes

and interesting p

which the app

collection of fac

ext and operat

to excite the an

nity and the dis

at the annual me

at. At that time

ments which it

had been distri

the Continuent

of TWO M

ED THOUSAND

inary zeal and

of the Scapa

exist. The

and had in the

of the Bible tw

hundred capi

lects.—One ed

odar Russ

language.

in ord

the cause of its

that was the

agent of the

siding in Peters

directed that so

he had an op

in the work

in it. Upon

that particular, he

of all the compa

so a rare qua

arth, is a str

at sovereign. At

erson,—"Forse

languages were

their national cou

to be seen in

lany met for the

lition of a book,

thousands of gold

see the bearded

fisman and the

and the clergym

Jews and G

the glorious pur

Lord, to 'have

a conspicuous

and pic

were we less ple

a Catholic Met

Head of the Rus

and the Metropo

was chosen one o

activity of Prof

distributing

and pic

in the

second Luth

step in the ha

glad tidings

especially of the

honor to have

not checked

the bulls of the

of the Rev. Mr.

interesting inform

in the A

his long oppres

the heavy op

to be making

literature. At

we hundred sch

occupying a

for the accom

their library is a

and the first volu

shion) is a lar

the number of

found a great de

scriptives, as well

note the exhortio

As Smyrna there

using in strength

kindling and gre

ons 420,000 in

erty and greater

the spirit in the

the Great mar

since 'east' dire

connected in tra

Vienna, Petros

and several natura

ties. Societies are doing

to humanize cre

her agencies since

no doubt that he

will be introduced

in a great de

ord shall cover the

ational intelligent

the Indian Trib

ons, in addition to

the 3d of Sept.

the approbation

future distribution

gress for the civil

individuals at no

contemplate estab

of finding chil

re-mentioned circu

of the government

for the establishme

nticipated, with no

submitted to the Se

the President,

has the means and

pay two buildings

to be advanced till

e completed. The

certificate of the

tribe or nation of the

the whole, as in the

completeness of the

the world, & in such a

the glories of his sal

the world, turning them from sin to God.

of all that we have seen, and do

which has attend

work, is due to God.

And while we

it is that Jesus Christ may be glorified

in actual operati

remembered & regarded by all people.

BOSTON RECORDER.

SATURDAY, APRIL 15, 1820.

Revival of Religion at Sea.

Regarding the work of God on board the Indus, even as limited to the salvation of six souls, it is a manifestation of the "exceeding greatness of power!" If their conversion be genuine, according to the judgment of charity, they are no longer the children of perdition, but the heirs of glory. The conversion of so many seamen, is an event of ordinary character—and by no means admits of being placed side by side with the conversion of the same number of souls in a city or a country village. The individual usefulness of sailors, if they are animated by the Spirit of Him, who went about doing good, will be much greater, while they are visiting different and distant parts of the globe, than the individual usefulness of the same number of converts confined by another occupation to a single spot, could be. Their Christian example and occasional conversation in the infinite variety of situations in which they must be placed, will, according to the common course of Divine Providence, be productive of most extensive and salutary effects. What man of reflection and piety has not deplored the fact, that so few who go down in ships to do business on the great waters from Christian lands, are prepared by an experimental acquaintance with the principles of religion, to impress the minds of the heathen favorably in regard to Christianity! While they bear the name of Christ, they are commonly on a level in point of principle and conduct, with the grossest idolaters. They are actuated by the same selfish spirit. They are gloving in the same miserable pollutions. So far as the influence of unprincipled and immoral seamen extends, it powerfully counteracts the exertions of devoted missionaries; and let these seamen become pious—let their irreverence and characteristic generosity be thrown into the scale of vital religion, who can calculate the amount of assistance they would render to the great cause of Missions.

And there are other points of view in which the event is highly interesting. It must operate as an encouragement to the missionaries themselves, in all their subsequent labors. The smiles of God on their first enterprise, is calculated to inflame their zeal, while the inefficacy of their exertions during the former part of the voyage, must have served to humble and convince them of their dependence for success on the Holy Spirit. Such humility and zeal lie at the foundation of all success in the cause of Christ. It will operate as an encouragement also to other missionaries placed in similar circumstances, and induce them to pray and not to faint—to labor and not to despond. From this event, therefore, probably will result the conversion of many souls in future years, and an aggregate of spiritual blessings to distant generations, exceeding computation.

It is an event that affords encouragement to fervent prayer. It is believed, that among Christians in this vicinity, there was much more than an usual interest felt for the seamen on board the Indus, both before and after her departure, and that this interest was expressed by unceasing prayers for them. Such a remark was, at least, made at the time, and it has occurred to us with peculiar force at this moment, when Christians have so much need of all the excitements to fervent prayer in behalf of Missions, that may be derived from the providence of the prayer hearing God.

It is an event which ought to convince every man that the labors of the friends of missions are not in vain in the Lord. Had no other good resulted from all the exertions of the past ten years to convey salvation to the heathen, than the conversion of these six souls, who would say that the good was too dearly bought!

It is an event that ought to animate every friend of the missionary cause, and excite to redoubled exertion—yes, to self-denial, to sacrifices, to the patient endurance of contempt, if it must be incurred, and to any other suffering. We perceive that our missionaries are not inactive anywhere—by sea and by land—by night and by day—among Christians & among heathens, they are up and doing with all their might, what their hands find to do. Shall we not aid them to the utmost extent of our means? Shall we deem any fatigue, a hardship—any privation, an unreasonable self-denial, if we may be co-workers with them in making known the saving health of the gospel to all nations? We have been, perhaps, unduly solicitous to receive an early reward of our feeble efforts; and, it may be, have sometimes been almost discouraged by the apparent want of success, and ready with a mixture of impatience to say, "O Lord, how long?" At length God has propitiously smiled—and as if he would not delay to realize our hopes altogether, though the "set time" to stretch out his hand for the salvation of Bombay and Ceylon, has not arrived, he has poured his grace into the hearts of a most interesting company of our own countrymen, and thereby encouraged us to persevere in every good work.

Is it unreasonable to expect that this event will call forth many thanksgivings, and many fervent prayers?—that it will call up many new auxiliaries to the cause of the Lord against the mighty?—that it will enlarge the contributions of the churches, for the more adequate support of this grand scheme of Christian benevolence—the conversion of the world? How glorious then, in its consequences? Who is on the Lord's side? Who? Let him play the man for his God—for his religion—for all that is precious in redeeming mercy—for all that is glorious in heaven. In such a cause, and at such a time, indifference is unbecoming—timidity is shameful—penituousness is a crimson sin. Why then will not all the children of God, as one man, awake to their duty and their privilege, casting into his treasury according to the divine injunction, "Freely ye have received, freely give."

It may be recollectcd by our readers, that a few weeks since, we noticed an anonymous communication that had reached us, professing to rectify some mistakes that had been made by the writer of an article under the title of "Baner-

gent Exertions in Williamstown." A letter just received from the Rev. Mr. Gridley, of Williamstown, substantiates the statements made in the published article, and assures us, "that every fact in that communication is strictly true."

Sarahann Missionary Society.

The second annual report of this society is before us, and though it enters less into details than we could wish, furnishes information which is gratifying. The object of such Reports is not simply to inform the friends of the missionary cause, of what has been accomplished, and to secure their continued patronage, but also to interest the indifferent, and convince the gainsaying—to increase the number of patrons, and inflame the zeal of every pious member of community, for the vigorous prosecution of the great and good work. It is doubtless difficult to observe always the proper medium between undue minuteness of detail, and that compression of a subject, which renders it uninteresting; still it is well to remember, that in Reports of this kind, simple facts judiciously selected and appropriately arranged, will produce far more powerful effects on the public mind, than declamation or even the closest reasoning. Such a selection of facts is contained in the Report under consideration—but it might have been enlarged to great advantage, and by more copious extracts from the communications of the society's missionaries, it would have been enriched, and rendered more extensively useful.

The society have had in their employ seven missionaries, viz.—Rev. Randolph Stone, now settled in Morgan, Ohio; Rev. William Gould, now settled at Darien, Geo.; Rev. Cephas Washburn, a missionary to the Arkansas Indians; Rev. Mr. Root; Rev. C. Carpenter, who labored as city missionary in Savannah; Rev. P. Fisk, now on the Palestine Mission; and Rev. H. J. Ripley, at present engaged as pastor of a church in Newport. These missionaries have faithfully labored, and not without success, in various parts of Georgia; none of them are longer supported by the society, except Mr. Fisk, whose "talents and labors were so highly prized," while he was in Georgia, that the society generously agreed to support him on his contemplated mission to Judea. Arrangements are to be made for procuring a further supply of missionaries, and it is not to be doubted, that the means will be liberally supplied by the friends of Zion in Georgia, who are awake or awoke to the necessities of the thousands destitute of religious instruction.

The removal of Dr. Kolbeck, the founder and the President of the society, is deeply lamented; but the "Repairer of breaches," will supply the loss thus occasioned in his own time and method, and not leave so important an institution to fail, because the prayers and exertions of this revered man are ended. A great work is yet to be accomplished in the south, and no doubt this society will be honored as the instrument in effecting much, especially whilst it retains the catholic and zealous spirit with which its operations have hitherto been conducted.

From Genos it is stated, on the authority of letters from Cairo, that the Pacha of Egypt had seized upon Palestine, and that a division of his army had entered Jerusalem.

Since the assassination of the Duke of Berry, 51 persons have been arrested in Paris.

In Indiana, Amasa Fuller has been sentenced to be executed on the 31st of March, for the murder of Palmer Warren—who was to have been married, on the day he was killed, to a young lady, to whom Fuller was partial.

The Female Cent Society of Upton, Mass. have contributed \$30 to constitute their Pastor, Rev. Benjamin Wood, a life member of the American Bible Society.

ORDAINED—At China, Maine, on the 16th March, 1820, to the work of an evangelist, the Rev. ISAAC S. SMITH. Introductory prayer by Rev. Mr. Briggs, Professor of the Languages in the Maine Literary and Theological Institution; sermon, by Rev. Dr. Chapin, Professor of Theology in said institution, from Proverbs xxviii. 18. "He that waiteth on his master shall be honored"—consecrating prayer, by Rev. Phineas Pilsbury, of Nobleborough: charge, by Rev. Professor Briggs; Rev. Coker Marble, of Vassalboro' gave the right hand of fellowship; concluding prayer, by Rev. Jabez Lewis, of China, followed by an anthem composed for the occasion—"Arise, shine for thy light is come," &c.

TRIAL FOR MURDER.

On Tuesday, in the Supreme Judicial Court now sitting in this town, present Chief Justice PARKER, and Judges THATCHER and JACKSON, came on the trial of Michael Powers, on an indictment for the murder of Timothy Kennedy, on the 2d of March last. Mr. Attorney General MORTON conducted the prosecution on the part of the State, and the prisoner was defended by the Hon. Mr. WEBSTER, and WILLIAM SIMMONS, Esq. The Chief Justice closed the charge to the Jury at fifteen minutes after 8 o'clock in the evening; when they retired, and in twenty minutes returned with the verdict of "GUILTY." The prisoner heard the verdict with the same hardened unconcern which he exhibited during the whole trial. The evidence was wholly circumstantial, but formed a mass of irresistible proof. The circumstances, brought forward by the witnesses, on the part of government, differed in nothing essential to those which were published at the time of the murder's being discovered. At the close of the pleadings, Chief Justice PARKER, charged the Jury. He entered into a minute recapitulation of the evidence, accompanying it with remarks, calculated to put it in a proper light. He observed that there was an unusual simplicity in the cause, and no question in law to perplex the minds of the Jury; the issue being confined to the single question of fact. The Chief Justice explained to the jury the nature of circumstantial evidence. He alluded to the well known case of the Uncle and Ward, and the recent case of the Boors in Vermont, and observed that each of these cases differed essentially from the present, in the want of evidence of the corpus delicti. The Chief Justice stated the design of such maxims as "it is better that ten guilty should escape than one innocent should suffer," was to impress the minds of juries with a suitable caution, and not to induce them to acquit the guilty. Sentence of Death was passed on Powers on Wednesday forenoon; which, we understand, he not only received with great indifference, but made some insulting observations to the Court.

Providence, April 10.—Attempts have often

CONGRESS.

Friday, April 7.—The Senate made progress yesterday on several national subjects, heretofore before them; but acted finally on none, except the civil appropriation bill; from its amendments to that bill, disagreed to by the other House, the Senate receded, and the bill thus wants only the Executive approbation to become a law. The Senate have insisted on their amendment to the military appropriation bill, which adds 50,000 to the Quarter Master's Department, principally for the prosecution of the Missouri Expedition to the Mandan Villages, and the disagreeing vote is before a committee of conference of the two Houses.

The House of Representatives were occupied the whole sitting in investigating and discussing private claims, a multitude of which

POET'S CORNER.

From a London paper.

On the Death of a Young Lady.
Go! Beauty, mark you pallid cheek;
The rose of life once flourished there;
That lily lip like thine could speak;
That hand could wake a minstrel air.
Lifeless she lies! Forever gone
Those orbs that lingered shone just now!
They rise no more! her locks forlorn
Hang darkling o'er an ivory brow.
But yesterday—her eye—her smile
Were sweet as thine; her heart a gay
Fair flower!—she bloom'd a little while,
Now earth resumes her native clay.
Sad, awful scene! I stand, I gaze
O'er all that once I thought so fair;
No tear, no sigh, the heart can raise
Wrapp'd in the midnight of despair.
And yet she flew where angels tread!
A voice unearthly seems to cry;
But oh! how lonely looks the dead,
How desolate to human eye.
Go! Beauty, mark thy pictur'd doom,
Mark, how Death's icy fingers feel!
Tho' mirrors show to thee thy bloom,
Yet o'er thy cheek the worm must steal!

From the Christian Spectator.

Imitated from Ecclesiastes Chap. xii.
While yet the bounding pulse of youth,
Is circling round thy blooming frame,
Oh listen to the voice of truth,
Remember thy Creator's name!
Before the days of darkness come,
Or yet the evil years draw nigh;
While now thy morning sun of life,
Is beaming in a cloudless sky;
Before the glorious orb of day,
Which gilds thy path is sunk in night;
Before the midnight queen of heaven,
Lose to thy clouded eye her light.
The evanescent bloom of youth,
Soon will thy pallid brow be tokened;
Soon will the silver chord be loosed!
The golden bowl of life be broken!
There's an undying soul which bides,
Within this narrow cell of clay,
Which sinks or soars when all is o'er,
To endless night or lasting day;
Then while the bounding pulse of youth,
Is circling round thy blooming frame,
Oh listen to the voice of truth,
Remember thy Creator's name!

EMMA.

MISCELLANY.

AN IMPOSTER DETECTED.
[We rarely meet with an instance of more bare-faced villainy, than is recorded in the following statement, copied by request from the *Bangor Register*. The guardians of our public charities are entitled to the thanks and increased confidence of the public, for their prompt exposure of the impositions attempted, not so much on them, as on the sacred funds of Christian benevolence.]

TO THE PUBLIC.

The subscribers feel it to be a duty which they owe the institution with which they are connected, and the public at large, to state, for general information—that, early in Oct. last, a young man, calling himself *John Bovee Dods*, but whose real name appears to be *John D. Bovee*, came to this place, and offered himself as a candidate for the charity of the Theological Institution established here. He said that he came from Amsterdam, N. Y. had been but four weeks on the way, was a member of the Presbyterian church in that place, in regular standing, of which he produced an ample testimonial signed by *Halcy A. Wood*, as Moderator of the church, by whom he was also recommended as a suitable person to receive charitable assistance towards obtaining an education for the gospel ministry.

The appearance of uncommon piety, which he assumed, concurred to strengthen the recommendation which he produced, and he was accordingly, without hesitation, received as a probationer, for the usual term of three months, under the patronage of the institution.

It gives us pain, however, to be obliged to state, that, according to his own confession before the Trustees and Professors of this institution, the certificate which he produced was a forgery, and that it was not the only one which he had used for a similar purpose—that, instead of having come directly from Amsterdam, he had been a considerable time at the Academy in Andover, where he had practised the same imposition, as that of which he has since been guilty here, using there likewise a forged certificate—and that he had been dismissed from that institution, with disgrace. What his true character is, may be learned from the subjoined letters and certificate. The first of these letters was written by *J. Adams*, Esq. Principal of Phillips' Academy, to one of the Trustees of this institution, who, in consequence of reports unfavorable to the character of Bovee, addressed a letter of inquiry to *Mr. Adams*, on the subject. The two following were written by the Rev. Mr. Wood, pastor of the Presbyterian church, in Amsterdam, New-York, in answer to letters of inquiry from *Mr. Adams*. We will only add, that in his examination before the Trustees, his conduct was of a piece with what it appears to have been, for some time before—as he discovered such a destination of moral principle and disregard to truth, as was painful to witness. It may be proper to mention, that, on being asked the character of *Mr. Wood*, previous to the disclosure of the letters being made to him, he said that he was a person of unquestionable veracity, and that he would consent, that any statement which he should make, with respect to himself, should be received as truth. As the before-mentioned Bovee may exhibit a certificate of good character, which was given him by us, last autumn, we take this opportunity to state, that as that was given in virtue of the forged testimonial above named, and a short acquaintance with him, we wish no validity to be attached to it in future.

JOHN SMITH, Prof. of Theology.

BANCROFT FOWLER, Prof. Class. Lit.

P. S. Should any doubt the existence or authenticity of the following letters, they may be satisfied on these points by calling on the Rev. Mr. Loomis, Secretary of the Board, with whom the originals are lodged.

Letter of *Mr. Adams*, to a member of the Board.

Andover, Phillips' Academy, Feb. 2, 1820.

Dear Sir.—John D. Bovee entered this Academy some time last summer, as an applicant for charity. He presented to me for my perusal, his testimonials, viz. a long and artful, but forged letter, which, by his own account, was soon after lost, as he did not produce it, when I afterwards demanded it, saying, "that he could not find it, he must have lost it out of his pocket"—and the certificate enclosed, which was also forged. After he had been in the Academy for several weeks, laboring to make the impression upon the minds of all, that he was *eminently pious*, and a proper object of charity, he was accused of stealing a pair of white pantaloons, and about two dollars in change, that was in one of the pockets. No evidence could be produced against him, but presumption; and this was so strong, that nothing could shield him from the supposed offence, but

his Christian character. So strong were the accusations against him, that I told him he could receive no charity, and that he must leave the Academy immediately.

Bovee, it seems, is now with you, but has assumed a different name. As I hope to be excused from writing any more letters on this unpleasant subject, I send you, enclosed in this, the letters and the forged certificate, that you may have the whole subject before you, hoping that you will not let him escape from your hands without proper chastisement, and that you, in connection with the other Trustees, will not fail to notify the Christian public to beware of such an arch imposter; all which is respectfully submitted,

in the utmost haste, by your obedient servant,

JOHN ADAMS.

Letters of *Mr. Wood*, to *Mr. Adams*.

Amsterdam, Oct. 11, 1819.

Dear Sir.—Your letter would have astonished me much, had I not been fully acquainted with the person, whose situation and whose conduct are described in it. But having had a very good opportunity of knowing what he really is, I am of course by no means surprised, that he should be guilty of such an act—the only thing that excites the least degree of astonishment in the case is, that he should do it in such a way, and in such a place as would admit of so easy a detection.—Prefixed with this general remark, I will now state to you the simple fact. About three years ago, John D. Bovee was restored to the communion of this church, upon evidence of repentance for a crime of which he had been guilty, and for which he had been suspended from the church. At that time, it was generally hoped that his sorrow for his sins was of a godly sort, and that, for the time to come, he would adorn his profession. And as he was then going to reside in the state of New-Jersey, I accordingly certified his Christian standing in this church. It was, however, a certificate only, and accompanied by no recommendation to the charitable feelings of the pious. This certificate was given about three years ago, nor has he received from me any writing, either a certificate or recommendation, of a later date.—He was at Amsterdam a day or two, early in this last summer, on a visit to his friends in this place, who are very respectable. During his stay, though he was near to my door constantly, yet he ventured in to see me but once, and then spent but a few moments. He requested a recommendation from me at that time, but I refused giving him one, on the ground of several reports then in circulation prejudicial to his character, and of the truth of which there existed painful evidence. We did not feel ourselves obliged to inquire into those reports, as a session, for we had previously been informed, that, in virtue of the certificate already given him, he had connected himself with a church in New-Jersey. Since he left Amsterdam the last time, he has married a daughter of Mr. R. ——, who resides five miles south of Albany. In this place, he resided for some time, and taught a common school in the neighborhood, until he was prosecuted for having criminal connexion with a girl who lived in the same place. His father-in-law became his bail for his appearance at court, and has sent him out of the way until shall develop something which he hopes will be more favorable to him, in the pregnancy of the girl who has prosecuted him. This probably is the cause of his being in your part of the country. But how should dare to offer himself as a proper object of your Academy, and still to hold up the idea of preparation for a gospel minister, and especially how he should dare to do so, on the faith of forged credentials, cannot be accounted for, except on the existence of those base and awfully unbalanced principles which his nearest friends, as well as myself, have always feared governed his heart. I will only add, Sir, that you would do (though ignorantly) a great injury to cause of Christ, by giving him the least encouragement or help in pursuing theological learning. Be assured, Sir, that I shall give him none, nor have I ever promised to do so. Your obed't humble serv't.

HALCY A. WOOD.

Mr. J. Adams.

Amsterdam, Oct. 20, 1819.

Dear Sir.—I have consulted the relatives of the unhappy young man, who is the subject of our communications, relative to an advertisement in the public prints, of his name and character. They are of one opinion, that some decisive measures of this kind are absolutely necessary. And although the natural feelings of relatives cannot but follow him in some measure, even in his abandoned career, yet these do not govern them, in their decision on this case, they are willing to have those feelings distressed (as they undoubtedly must be,) by reading his name and his character in those pages which circulate round the world, because they believe that the cause of truth and righteousness demands it. They weep for his crimes, and they pray for his repentance, as they have long done. But at the same time, they entertain not even a shadow of hope, that he will ever change his abominable course. They are rather looking forward to a time, and that not far distant, when he will close his life in infamy and ruin. As to my own views of advertising him in the public prints, they do not at all differ from yours, or from those of his relatives in this place. I believe a measure of this kind to be necessary, and that it should be circulated throughout the Union. But, my dear Sir, there is a reason for delaying this publication for a short time—and I will take the liberty of mentioning it. During the time of his (J. D. Bovee's) residence in the vicinity of Albany, which has been for the year past, as a teacher of a common school, he connected himself, by marriage, with a girl of a very respectable family. The girl herself was worthy of the family to which she belonged—but unfortunately soothed her affection to fix on this monster of iniquity—(though he sustained in that place at that time a fair reputation) and was married to him. Her situation at present, is extremely delicate, and it is expected, that in a few weeks she will be a mother. There is great reason to fear the consequences of such a painful disclosure of his character at present. How favorable soever her situation might be to bear with misery—it yet is certain that, with such intelligence as this, her feelings must be deeply affected. It seems therefore to be a duty which we owe to this afflicted woman, to delay for a few days this publication. In the mean time, exertions will be made to ascertain in what part of the country he is, and to prevent any impositions which he might attempt to make on the Christian public. Should you think proper to comply with this suggestion and delay the publication for a short time, I will give you the earliest notice of the removal of the present objection, and disclose to you any facts which it may be necessary to state in this article.

The friend who furnished us with this article is very desirous that missionaries may be sent to one of these islands.—*Lon. Evang. Mag.*

Certiicate referred to in the above Letters.

This certiicate, that John D. Bovee is a member of the Presbyterian church in Amsterdam, county of Montgomery, New-York State, in good and regular standing, and as such he is affectionately recommended to the Christian fellowship of the church of Christ, and brotherly kindness and affection of his brethren in the Lord, wherever his lot may be cast. Mr. Bovee has been striving for some time past to acquire an education suitable for the gospel ministry, by his own exertions; but owing to pecuniary embarrassments, he is unable to go on regularly, and is therefore recommended as a suitable person to receive the assistance of the benevolent. This congregation is very small, but we shall endeavor to forward Mr. Bovee 10 dollars per year, for which you may consult Mr. Richard Smith, of Albany, to whom

a letter may be directed semi-annually for the money.

In behalf of the session.

HALCY A. WOOD, Moderator.

June 20th, 1819.

The Publishers of Religious Newspapers in the United States, may present imposition, and subscribe the cause to which they are devoted, by copying the above into their papers.

CITY OF POMPEII.

The following is an extract of a letter from a young gentleman, who has visited the ruins of Pompeii, to his friend in Liverpool.

"This city is situated about a quarter of a mile from the Bay of Naples. We entered the ruins through a gate by the road side, into a barracks yard, which appeared to have been a fortress, and was, no doubt, at one period of time, contiguous to the Mediterranean sea. We were here shown the original wooden stocks, in which a soldier was found sitting on a stone with his legs fastened. The unfortunate man being discovered by the workmen employed to remove away the soil. Several pillars of the Corinthian order still remain, forming a dilapidated colonnade, some of which are tolerably entire, and rendered particularly interesting, by having the soldiers names very legibly engraved thereon, in their own hand writing. We next inspected the two theatres, the stage, orchestra, and seats, being still discernible, with some broken particles of the marble pavement. Not far thence is the Temple of Hercules. The altars and other relics of idolatrous superstition, as well as a variety of fanciful cornices, and other architectural ornaments, still exist in a very wonderful state of preservation; even the original paintings on the walls are to be seen without the least deterioration. We walked through most of the principal streets, and into the houses, the floors of which were richly covered with Mosaic & Roman pavement; over the front doors, carved on stone, are all the names of their quondam inhabitants, among whom we observed that of Sallust. It is not by any means difficult to discover baths, coffee houses, bake houses, and other shops of trade, even the custom-house and other public offices. There is a subterraneous wine manufactory on the north side, near the city gates, which we examined with great attention; it is very extensive, and contains the earthen vessels and bottles wherein the wine had been kept; they were arranged in the same precise order as previous to the awful eruption which desolated the city; the interior of this place much resembles cloisters, the roof being arched with strong stones. It was in these vaults where the unhappy inhabitants sought refuge from the sudden and overwhelming shower of fire and ashes, whence, alas, they never returned. Several bodies have subsequently been dug out. We were shown two or three skulls in the possession of the keeper.

"A part of the ancient walls remain on the north-west corner of the city; and on the outside, conformably to pristine custom, are tombs and monuments of eminent persons, in as good preservation as when first erected; the inside contains the ashes, in small potter's vessels, fixed in cavities of equal size. Pompeii stands on a circumference of about three miles, and retains its original form and situation, with all the squares, forums, temples, streets, and houses, as perfect as possible, considering the whole has been buried under ground nearly 150 years. The workmen are clearing away the rubbish with great success. During our visit they were in a house near to the Temple of Isis, where, it was conjectured, a medical person had resided, as several surgical instruments were found in the soil; we also observed some paintings, finely executed on the plaster of the walls, emblematical of such a profession. The labor is conducted with the greatest circumspection, every particle of the soil being put into small baskets, and afterwards examined in the presence of officers. It was with great difficulty I was enabled to bring away a part of the hinge of a door, a special order having been given by Ferdinand for nothing to be taken away without his permission.

"Such is the city of Pompeii; and from the circumstance of the streets being paved with large square pieces of lava, leaves not a doubt but this beautiful country had long been frequently visited by such awful storms; nay, I will venture to carry my presumption still further, by supposing that even under Pompeii, another city might be discovered, if public curiosity and spirit only ventured on the research."

FEJEE ISLANDS.

A seaman, a native of Scotland, who had served several years been employed in vessels, trading among the islands of the great South Seas, lately returned home, and gave an interesting account to a friend of missions, of the countries he had visited, especially of the Fijian Islands, on one of which having deserted his ship on account of the severity of the Captain, he continued three years. Having recommended himself to the principal chief by activity & general usefulness, he remained un molested by the natives, & was well provided for as in such a situation he could expect. He also constantly carried loaded pistol with him, the effects of which the people understood would be fatal to any who might assault him.

He describes the soil as good, but the natives are total strangers to the art of cultivating it, and so idle that they would rather starve than work. They depend for subsistence chiefly on the sweet potato or yam, but they have hogs, which however are not very plentiful. They have a tolerable supply of fish, but are not skilful in procuring it, and are in great want of fishing tackle.

He describes them as universally cannibals. They are bold, fierce, and fearless; delight in war; enjoy revenge, and feed with triumph on the bodies of the slain, and of their prisoners. They have canoes, pretty large, and sometimes a fleet of them is engaged in close combat on the ocean; if the enemy give way he pursued to his own island, where a second battle sometimes ensues; and if conquered, men and children are killed, and a feast held of the slain.

He describes the soil as good, but the natives are total strangers to the art of cultivating it, and so idle that they would rather starve than work.

They depend for subsistence chiefly on the sweet potato or yam, but they have hogs, which however are not very plentiful. They have a tolerable supply of fish, but are not skilful in procuring it, and are in great want of fishing tackle.

He describes them as universally cannibals. They are bold, fierce, and fearless; delight in war; enjoy revenge, and feed with triumph on the bodies of the slain, and of their prisoners. They have canoes, pretty large, and sometimes a fleet of them is engaged in close combat on the ocean; if the enemy give way he pursued to his own island, where a second battle sometimes ensues; and if conquered, men and children are killed, and a feast held of the slain.

He describes the soil as good, but the natives are total strangers to the art of cultivating it, and so idle that they would rather starve than work.

They depend for subsistence chiefly on the sweet potato or yam, but they have hogs, which however are not very plentiful. They have a tolerable supply of fish, but are not skilful in procuring it, and are in great want of fishing tackle.

He describes the soil as good, but the natives are total strangers to the art of cultivating it, and so idle that they would rather starve than work.

They depend for subsistence chiefly on the sweet potato or yam, but they have hogs, which however are not very plentiful. They have a tolerable supply of fish, but are not skilful in procuring it, and are in great want of fishing tackle.

He describes the soil as good, but the natives are total strangers to the art of cultivating it, and so idle that they would rather starve than work.

They depend for subsistence chiefly on the sweet potato or yam, but they have hogs, which however are not very plentiful. They have a tolerable supply of fish, but are not skilful in procuring it, and are in great want of fishing tackle.

He describes the soil as good, but the natives are total strangers to the art of cultivating it, and so idle that they would rather starve than work.

They depend for subsistence chiefly on the sweet potato or yam, but they have hogs, which however are not very plentiful. They have a tolerable supply of fish, but are not skilful in procuring it, and are in great want of fishing tackle.

He describes the soil as good, but the natives are total strangers to the art of cultivating it, and so idle that they would rather starve than work.

They depend for subsistence chiefly on the sweet potato or yam, but they have hogs, which however are not very plentiful. They have a tolerable supply of fish, but are not skilful in procuring it, and are in great want of fishing tackle.

He describes the soil as good, but the natives are total strangers to the art of cultivating it, and so idle that they would rather starve than work.

They depend for subsistence chiefly on the sweet potato or yam, but they have hogs, which however are not very plentiful. They have a tolerable supply of fish, but are not skilful in procuring it, and are in great want of fishing tackle.

He describes the soil as good, but the natives are total strangers to the art of cultivating it, and so idle that they would rather starve than work.

They depend for subsistence chiefly on the sweet potato or yam, but they have hogs, which however are not very plentiful. They have a tolerable supply of fish, but are not skilful in procuring it, and are in great want of fishing tackle.

He describes the soil as good, but the natives are total strangers to the art of cultivating it, and so idle that they would rather starve than work.

They depend for subsistence chiefly on the sweet potato or yam, but they have hogs, which however are not very plentiful. They have a tolerable supply of fish, but are not skilful in procuring it, and are in great want of fishing tackle.

He describes the soil as good, but the natives are total strangers to the art of cultivating it, and so idle that they would rather starve than work.

They depend for subsistence chiefly on the sweet potato or yam, but they have hogs, which however are not very plentiful. They have a tolerable supply of fish, but are not skilful in procuring it, and are in great want of fishing tackle.

He describes the soil as good,